

DIALOGUE

BETWEEN

Philaethes and Philotimus:

Occasioned by a

LETTER

From J. E. to F. B.

LONDON,

Printed in the Year, 1704.

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OF THE



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TO THE
READER.

SOME Months since a Gentleman of Sherborn (for whom I ought to have a great Deference) shewed me a Letter subscribed J. E. and supposed to come from the Dissenting Teacher there, and then askt my Opinion of it. I replied, there was abundance of Zeal, but little Prudence; for as much as such skirmishing Reflections have a natural tendency to raise Heats and Misunderstandings between those who are of the Established and Tollerated Party in that Town; who at present had a fair Correspondence, and mutually performed all Offices of Friendship to each other. Then he askt me for an Essay of my Pen upon the Heads of that Letter, which I freely granted, and in a day or two sent it to him, with this Charge and Request; that it might be only for his own, and some particular Friends Use. But, it seems, Copies were taken, and without my Allowance, one was sent to the above mentioned Teacher; who takes fire, and forthwith, with a sort of Despatch, throws himself into the Press; whither, not with-

To the Reader.

out the Author's great Reluctance, this following Dialogue is therefore lug'd to take its Fate.

It is pity that unripe Heads, who are the aptest to think themselves something, should be so pert as to let fly at Random, at that Excellent Form of Worship which the Luminaries of the Reformation compos'd with so much Application, and hath been ever since defended with Triumph, by the most Eminent, most Learned, and Clearest-fighted Divines, both against Recusants, and Non-Conformists.

But so it happens ; and 'tis difficult to keep some sorts of Men from imitating the Dervi in Persia, who in their Teaching are reported to hold a Book in one hand, and a Club in the other.

If in this Trifle, which had no design but Edification, you meet with any thing that may be beneficial, thank God for it ; if not, pray pardon

Your

Friend and Servant,

Philaletes.

DIALOGUE

BETWEEN

Philaethes and *Philotimus*:

Occasioned by a LETTER.

I.

Philaethes. **W**ELL met, Mr. *Philotimus*; a few days since I lighted on a Letter subscribed J. E. which from the warmth of the Language, and Positiveness of the Assertions, seemed to be yours: It was to a *Quondam* Member of *your* Congregation.

Philotimus. I had a Concern of Conscience for that *Young Man*, and therefore I thought my self bound to pass some *Pastoral Counsel* upon him.

Phila. *Pastoral Counsel*! What? on a *Man* that is not of your *Flock*, and hath given himself up to the Conduct of another *Pastor*, who is to answer for him? Certainly, this is stretching your self beyond your Line.

Philot. It is so; but my Intention was good, and my Zeal will, I hope, excuse what is assuming in it.

Phila. By no means: For I thought you had known, that Zeal which is not according to Knowledge, is a Vice. But letting that pass. How came you to reflect slanderously on our *Established Way of Worship*, in order to recal a *Lost Profelyte* of yours? This is a very uncharitable, and odd way of proceeding.

Philot. If I have said any thing that I cannot justify, I must answer; but at present, I am insensible of such Errors.

Phila. Are you indeed insensible, that you charge us with Sitting at the *Table of the Lord, with a Pack of Satanical Villains, Whoremongers, Drunkerds, Sabbath-breakers, Common Swearers, &c?*

Philot. This is *too* true.

Phila. This is a fair Confession. But pray, is not that Freedom of judging a Sin severely censured by the *Gospel*? Is there not a Charity *which thinketh no Evil, believeth all things, hopeth all things?* And how can we expect this Charity in your *Flock*, when we meet with none in the *Shepherd*?

Philot. I could wish my Pen had then had more Temper, and dropt *softer Words*: but however, you will allow, that if such Men are there, they pollute the *Receivers*.

Phila.

Phila. No, by no means: for I thought you had known that no man's sin can become mine, without my Consent and Imitation. If the Devil entered into *Judas* at the *Table*, he did not therefore enter into all the *Apostles*. It is a great *Christian* Duty we are about there; and may not *any* communicate in a *Christian* Duty with any other, without being guilty of an *Unchristian* Sin with another?

Philot. I have considered this thing better, and for the future shall remember that every one standeth or falleth to his *own* Master: But is there not *Kneeling* at the *Sacrament*, which came in with *Transubstantiation*, and consequently to be left off?

Phila. It is true, we do kneel at the *Sacrament*, but not with any the least shew of *Adoration*; as the *Papists* do, who believe *Christ* personally to be there present, and his Body orally manducated; but with all Demonstration of Humility, which we think is our Duty when we receive a Blessing from God. And this was the Practice of the *Primitive Saints* many Ages before *Transubstantiation*; and therefore you are out in your *Chronology*: and if you have any Acquaintance with the *Ancient Fathers*, you will find their Posture was Προσκυνησις, which I hope, you will not need to have *Englisbed*.

Philot. I am satisfied there is no *Adoration* intended: but to avoid Censure, why do

you not receive it in a *Table-posture*, *Sitting* among us, as our *Saviour* among the *Jews*?

Phila. I find you are much in the dark in this matter, and therefore I will do my Endeavour to set this into a clear Light. The *Ancient Church* was never for *Sitting*: and a *Canon* of the *Council of Nice* obliged all to stand between *Easter* and *Whitsuntide*, and on every *Lords Day*, which you see excludes *Sitting*. Besides, the *Arrians* brought in this Posture of *Sitting*, who held our *Saviour* to be a Creature, and therefore treated him with a *Fellow-like Familiarity*: And therefore in a *Synod* of all *Protestants* in *Poland*, *Sitting* at the *Sacrament* was forbidden, purely because the *Arrians* used it in a sort of Contempt of our *Saviour*. And tho' *Sitting* be used in *Holland*, and among some other *Reformed Churches* more, yet the far greater Number use *Kneeling*. *Sitting* was not the Gesture of our *Saviour*, but *lying along*; and if it had been *Sitting*, it would be of no more obligation to us, than his eating it after Supper was a Rule to the *Apostles*, who received it fasting, *Acts*. 13. 2. And by *Pliny's* Account, so very early in the Morning, that they separated again early enough *ad capiendum cibum promiscuum*. Now if this will contribute any thing to justify our Practice, and to inform you better, I shall think my Labour well spent.

Philot. I am obliged to you for your Candor

dor and Civility, and I think I need no farther satisfaction in this matter. But are there not in Use with you *Bowing at the Name of Jesus*, and *Worshipping towards the East*, &c. which is introducing into the Worship of God, what he hath not commanded, and is *setting up your post by God's post*; and *your threshold against his threshold*?

Phila. Sir, I am glad I can satisfy you in any thing, and I hope to be as successful in this, as in any of the rest; for I perceive this Objection is the common *Shibboleth*, viz. that nothing ought to be used in *Divine Worship of Humane Institution*.

Philot. I willingly joyn issue with you in that Point; for I have a strong Perswasion, that it is *teaching for Doctrines the Traditions of Men*.

Phila. I thank you, Sir, heartily, for letting me into the Argument; for I think I am no stranger to it, and perhaps what follows may undeceive some. Sir, you know we have always told you, there is a *vast* Difference between being *prohibited*, and *not commanded*: whatsoever is *prohibited*, to introuduce that is adding to the Commandment. And you as well know, that we retort the Argument upon you; That they who forbid what the *Gospel* doth not forbid, are greater Criminals, than those who Command what the *Gospel* doth not command. For instance; if
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this be no *Scripture Proposition*, that nothing is to be used in the Worship of God, but what is prescrib'd, then you add to that perfect Rule in many things: If it be a *Scripture Proposition*, pray be so charitable as to favour our Ignorance, and shew us where it is. But, tho' yours be not true, we have Reasons for our own, viz: That the adding something not commanded (if it be done for the pure Glory of God) is no sin. For, to pass by the Feast of the *Dedication*, the Feast of *Purim*, &c. all observed by the *Jews*, and *Christ* himself, without any Command; I will fix to the erecting of *Synagogues*, and settling a Worship in them. Shew me in the *Scripture* any Command for erecting such *Sacred Houses* in the *lesser Districts*, and I will submit; if you cannot, I hope for the same Ingenuity in your self: for you know *Moses* was taught in these *sacred Edifices*, (not commanded) every *Sabbath-day*. Pray, Sir, converse with *Selden* and *Lightfoot*, both Members of that *Assembly* who made the *Directory*; and then tell me something farther, what your Thoughts are of Things *not commanded*.

Philot. Indeed, Sir, you treat me like a Brother, in the Spirit of Meekness; and I do promise you to conn the Point with all due Application, and to give you my farther Thoughts if any Scruple shall yet remain. But, Sir, if these Things be not adding to the

the Commandment, at least they must be *Will-worship*; and that, you know, is reprov'd as a Sin against the Gospel, Coloss. 2.23.

Phila. I like this Temper mightily; for this is the way to edify, and to be edified. And now I recollect my self, I remember you insisted upon this very Text, for *Will-worship* to be the same with *Superstition*, which is a great dishonour to God. But, Sir, tho' Mr. Calvin, following St. Jerom's vulgar Translation, who translates it *Superstitio*, grafts this Inference, That *Superstitio* among the *Latins* is the same with *ἑτεροθρησκεία* among the *Greeks* (which I believe is almost the whole Foundation of this blunder among some Men) yet you must not take it amiss, if I give you a very fair opportunity to be a Master of more *Critical Learning*; and if you neglect the occasion, the fault is yours. In that Search you will be abundantly convinced, that *ἑτεροθρησκεία*, the Compound, is no more proper to be translated *Superstition*, than *θρησκεία*, this Simple, which is no more than *Worship*, is to be so. The truth is, all *Criticks* will tell you that the proper words for *Superstition* among all the *Greek Classics* is *δαισιδαίμονια*, a word always used in a *Corrupt* and *Bad* sense, as *ἑτεροθρησκεία* *Will-Worship*, or *Voluntary Worship*, was in a good sense; and so it is in the Verse that you quote out of the *Colossians*: Tho' by following

lowing one another, without due attendance to reading, Expositors generally make the same stumble.

If I have omitted any thing material in your Letter to your *Lost Disciple*, put me in mind of it like a *Christian*, and a Man desirous to be satisfied, not to be contentious; and I do assure you, I am not only ready to condescend to any momentous *Queries* in that Letter, but to pass thro' the whole *Body of Divinity* with you, if you have any time to spend without Profit; for you are a *Divine*, and I presume have searched into the natural sense of ἀπὸν πῆμα, every idle Word.

Philot. Sir, I take you at your word, and do desire you to call to mind, that you have omitted to consider some things in my Letter; as the *Crossing in Baptism*, which hath been notoriously abused to *Superstition* in the *Popish Church*; and therefore ought to be laid aside in the *Reformed Churches*.

Phila. I had omitted that, because I thought it wasting of time to defend a Ceremony so inoffensive and ancient. But seeing you desire my Thoughts, I will be backward in nothing that may please you. It is true, the Corruptions of Rome had much depraved and debased that Ceremony: but you must remember, this Ceremony was far more Ancient than Popery; for Tertullian

doth

doth mention it as a *Ceremony* which *Tradition* had introduced, *Custom* had confirmed, and the *Believers Faith* had Observed; and you know *Tertullian* lived about 200 Years after Christ, long before the Corruptions of *Poper*y had birth. Consult him in *Coron. Milit. Cap. 3.* And when you are opening your Books, turn also to *Origen, Hom. 2. in Ps. 38. to Basil, de Spiritu Sancto, Cap. 27. to Cyprian, adv. Demet. p. 203.* And there I presume you will find Reason and Authority sufficient for the use of this *Ceremony*. Now what Reason can there be to omit the innocent Use of this *Ceremony* so ancient, because in *After-ages* designing Men abused it? For the same Reason all our *sacred Edifices*, and *Fonts*, and *Bells* must be laid aside, forasmuch as they have been abused to *Superstition*: And we must abhor even *Fire* and *Water*, for they too have been adored as Gods by the *Gentiles*. It is sufficient to strip it of its *Superstition*, and reduce it to its *Primitive Use*.

As to your Instance fetch'd out of 2 *Kings* 18. 4. it is nothing to the purpose. For that was a *material* Serpent which the People had made an Idol of; and cannot reach our Case, unless we had a *material Crucifix*, set up as an Idol, which the People adored as God; then the Magistrate should act the part of *Hezekiah*, and *Nebushtan* the Bauble with Zeal. But I hope you can see a great Difference between a *material Crucifix*, and an *Aerial transient* sign as ours is. *Philot.*

Philot. I perceive there is more to be said for this than I imagined, and I shall henceforth separate between the *Ancient Usage* of the Church, from the *Corruptions* of the *Romish Church*. But what think you of *bowing at the Name of Jesus*? is not that *superstitious*?

Phila. It was impossible to convince an ignorant Fellow once, but *Pontius Pilate* was a great Saint, or the Apostles had never suffered his name to stand in the *Creed*. And it is no less difficult to answer all the unreasonable Demands of some Men, who in your way of *Reformation*, are for *fleaing* as well as *shearing*. But I will endeavour to satisfy you. Is it not usual to express some *External Honour*, not only to a Benefactor *present*, but even to his Name mentioned when *absent*? Was there ever a greater Benefactor to the Sons of Men, than *the Man Christ Jesus*? and when I hear his Name mentioned upon *Earth*, who is now on the right Hand of God in *Heaven*, I think my self engaged in Gratitude, to make an *External Demonstration* of Honour, to that blessed *Saviour* whom the *Jews* and *Gentiles* despised. And if any one dislikes it, he may enjoy his humour; for it is not imposed on any, but left at pleasure. But I must desire you to consider these two Things, which may be of some service to you in your Studies, viz. The two grand Maxims that the *Reformation* went upon were these: That no Doctrine was to be received as necessary to

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Salvation, that was not warrantable by the *Scripture*. The other: That none of the Corruptions of the *Church of Rome* were to be retained. The Plan of *Geneva* sophisticated both these after this manner. The first, That no Circumstance of Worship was to be admitted, which was not prescribed in *Scripture*: The second, That the Measure of Purity was to be at the greatest Distance from *Rome*. And these *lumps of Leaven* have been the Cause of this *long Ferment* among *deluded People*; and there is little Reason to expect, but it will continue to the end of the World. For you know there was a time to be, when Men would not endure *sound Doctrine*.

Philot. I am sensible that the Tares which the *Enemy* hath sown have taken deep root, and that those Tares must not be pull'd up 'till the Harvest, which is the end of the World: But 'tis pity we should not accommodate matters better, by encouraging some useful Things more in the *Worship* of God; and particularly, *Conceived* or *Extempore* Prayer, which I hope you think to be a gift of God.

Phila. Every *pious internal* Motion is undoubtedly from God: And whosoever hath *divine* and *gracious* Affections excited in him in Prayer, hath certainly the Gift of God. And this is all that is promised to be given us, and consequently all that we must expect.

Philot.

Philot. How! doth not the *Spirit* of God inspire the *Words* as well as the *Matter* of Prayer?

Phila. There were some Gifts *Extraordinary* and *Temporary*: Others *Ordinary* and *Fixt*. The *Extraordinary* was the praying and praising by *immediate* Inspiration, and is called *Prophefying*: Such was the Gift of *Saul*, 1 Sam. 10. 5. and such was the Gift of *Zacharias*, who was filled with the Holy Ghost, and prophesied, saying, *Blessed*, &c. This Gift, I hope, you are not so rash as to pretend to; for then your Prayers must be as *Infalible* as the *Scripture* it self, which is given by *Inspiration of God*.

The *Ordinary* and *Fixt*, is the enabling us to offer up the *matter* of Prayer to God in a most *devout* and *affectionate manner*, with *sighs* and *groans*, i. e. with *earnest* and *flagrant Affections*. But as for the *Words* of Prayer, the Text in *Rom.* 8. 26. you have been often told is so far from implying any *Inspiration* of them, that plainly it tells us, that the *sighs* and *groans*, which the *Spirit* inspired, were such as were not to be *uttered*, or word-ed. And certainly, to inspire us with *Affections too big for Words*, can never import the *Inspiration* of Words.

Philot. You have given me *sound Conviction*, that we are not to expect the continuance of *Extraordinary Gifts*. But, Sir, are not set

Forms

Forms a great hindrance to the Ministerial Gift of Prayer?

Phila. No, by no means, for he is promised no such Gift. The Promises of the *Spirit* are as much to the *People* as to the *Pastor*; and what the latter attains above them, is an *acquired Dexterity*.

Philot. Why then is *Timothy* exhorted to *stir up the Gift that is in him*?

Phila. The disturbed Fancy of the *Kt. of Mancha in Don Quixot*, saw the *Golden Helmet of Mambrino* in the *Barber's Bason*, which all men else took to be a plain *Brass Bason*. We have laboured to cure your *Eye-sight*, when you view this *Text*, and yet still you will be *positive*, that there is something in it which is not: But however, I will at the *Eye-Salve* again. *Neglect not the Gift that is in thee, which was given thee by Prophecy*, which is the *Gift of Episcopal Dignity*. At the first planting of the *Gospel*, the *Apostles* being not able to make a long stay in a place, were forced to substitute some of the *New Converts* to perfect their *Beginnings*; and because they could not by *Human Means* discern by so *short* an *Acquaintance*, who were fit for that *Employment*, the *Holy Ghost* did ordinarily point out the *Person* to them by *Revelation*. And this was *Timothy's* case. So that the *Gift* by *Prophecy*, or by the *Nomination* of the *Holy Ghost*, is the *Office* of an *Evangelist*. And the Sense
B of,

of, *Neglect not the Gift, and stir up the Gift,* can be no more but this: Have a diligent regard to thy Power and Inspection of that *Flock* over which thou art *Over-seer*.

But I perceive you are mistaken in the case of our *Clergy*, who, tho' they are engag'd to the constant Use of a *stated Liturgy*, to prevent *Crude, Impertinent, and sometimes Blasphemous* Expressions, which are incident to *Extempore* Effusions, yet they are not restrained from the exercise of their own Gifts, neither in *publick* nor *private*; and what is more, our *55th. Canon* doth Encourage and Authorize it. This I think is satisfaction to Men that will not, out of Pride, oppose themselves, which, I presume, is not your Talent in the least; and therefore I give you a kind farewell, 'till our next Conference. *Yours,*

Philaethes.

II.

Phila. **W**elcome Mr. *Philotinus*, for I was desirous of your company, that we might have a little farther Discourse about your Letter to your *lost Disciple*; wherein, as I remember, you *magnifie* the *Edifying* in your *Congregations*, and *lessen* that of the *Establisht Church*.

Philot. It is true, I do find my Soul more *elevated*, and my Affections more *incited* under the

the teaching of some of our *Ministers*, than by that way of your *Divines*.

Phila. How? The *Pastors* of the *Foreign Reformed Churches* have Translated many of the Volumes of our *Divines* Sermons to *Edifie* and save your *Peoples* Souls, and applauded them as most exact pieces of *Divinity*. And many of your *Ministers*, when the heat of Contention hath been a little off, have owned, That the Discourses of our *Pastors* from the Pulpit, are *Solid, Learned, Affectionate, and Pious*; and their only Crime was, That sometimes they were too well studied, and too good, and if so, 'tis strange that they should not be *Edifying*.

Philot. They are good, plain, moral Discourses; but they are pronounc'd with that flatness, that they leave but little quickness and life upon my Mind.

Phila. I see now what you call *Edification*. I took *Edification* to be a true Information of the Judgment in the *Doctrinal* points of Religion, and confirming the *Christian* in the *Practical Rules* of Piety and Virtue; but you mistake *Edification* for Heat and Warmth, melting Tones, affectionate Expressions, Passion, and Vehemence, which are apt to play upon the Fancy, and snatch the Hearers beyond themselves; and by these vehement flights of the Voice, and Arts of the Gesture and Action, some being melted into Tears, others fired in-

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to Zeal and Rage, think themselves under the Impulse of the *Divine Spirit*. But you must needs know that the worst of Men have been so *Edified*; so were *Major Weir, Hackett, David George, John Basilides, Faithful Cummin,* and *Heath* the *Jesuit*, all of them very *bad Men*.

Philor. I am sensible that the agitation of the *Animal Spirits*, which rouseth the Passions, may deceive us, and delude us with the Notions of *better Illumination*; but however, you must grant that our *Ministers* Preach upon *loftier Subjects* than *Faith* and *Repentance*, and so entertain us with Phrases and Terms that fill our Brains.

Phila. I willingly grant that; but while they have raised Doctrines to gratify the *Curious* and *Inquisitive*, they have spoiled the Sobriety of the *honest Christian*. while they have prated about *Angels*, the *state of separated Souls*, about the *situation of Paradise* of old, and of *Hell* now; about the *Length of the Sword* that guarded *Paradise* &c. they have run Men into *Enthusiastical Whimsies*, while others who have taught the way of Salvation plainly by Faith and a vertuous Conversation, have carried Men into no such Extravagancies as those Soldiers had (*Hist. Independ Pt. 2. 152, 153.*) who entred a Church with *five Lights*, as *Emblems* of *five Things* thought fit to be Extinguished; viz. the *Lords-Day, Tithes, Ministers, Magistrates,* and the *Bible*, These are

are *sad* things; 'tis good therefore to be wise to Sobriety.

Philot. You have brought me to be almost a *Profelyte*. And indeed I have heard, That a *Noble Venetian* being at *London* in the late *Troubles*, writ to *Cardinal Barberini*, that one of the *Fruits* this *blessed Parliament*, and of these two *Sectaries* (*Presbyterians* and *Independants*) is, That they have made more *Jews* and *Atheists* than I think there is in all *Europe* besides.

Phila. Thank you, Sir, for your fair Acknowledgment, and I hope to bring you a step farther, if you will have the patience to digest what I shall farther say.

Philot. Pray what is that? Speak it out without Bitterness and Reflection, and use your freedom with me, for I am not prejudiced, but am ready to hear Reason.

Phila. Why? It hath been a great Question, whether you have a *true Ministry* among you? And if no *true Ministry*, you can have no *Authoritative Power* to *Preach*, Administer the *Sacraments*, &c. and consequently, no true Church.

Philot. This indeed levels all our Fabrick, if the Foundation thus fails. But Pray, what is your Reason for this?

Phila. It is this, That for above 1500 years, no *Ordination* was counted *valid*, that was not performed by a *Bishop*: And, in a *Synod* of *Alexandria*, *Ischyra*s, who was Ordain'd by one

Colluthus, a meer *Presbyter*, was ordered to be deprived of that Degree to which he had falsely pretended. The Council of *Hispalis* degraded a *Priest* and two *Deacons* for this only Reason, because the *Bishop* being ill in his Eyes, suffered a *Priest* to say the Prayers over them, contrary to the Ecclesiastical Custom. And 'tis well known that *Aerius* was deemed by *Epiphanius* and *St. Austin*, a Heretick, for denying this Difference between a *Bishop* and a *Presbyter*. And *St. Jerom*, who laboured highly to advance the Order of *Presbyters*, freely puts this Question: *Quid facit Episcopus, exceptâ Ordinatione, quod Presbyter non faciat?* Ep. ad *Evag*, which sound Authorities brought the learned *Daille* to this Concession: *Ordinationem Episcopalis juris idios fuisse in Cyprianici Seculi Ecclesiâ, confitemur*. And you know the said *M. Daille* was the best *Champion* for *Presbytery* that ever took up the *Controversial* Pen.

Philot. Methinks this is plain; and if your Authorities be true, this will deserve a serious Consideration. But I am told, that the *Indians* and *Iberians* were preach'd to, and converted by Persons not Ordained by *Bishops*.

Phila. It is true, *Frumentius*, a Lay-man, converted the *Indians*, but he went back to *Alexandria*, and received *Episcopal Ordination* as soon as he could. And the newly converted *Iberians* sent to *Constantinople* for a *Bishop*.

Philot.

Philot. But what think you of the *Ordinations* of the *Reformed Churches* in *France*, which are done by *meer Presbyters*.

Phila. Why? Their *Pastors* do own, That they were compelled by *dier Necessity* to do what they did, the *Popish Bishops* refusing to Ordain *any* that were for *Reformation*. And that if they could enjoy the *Blessing of Ordination* by *Reformed Bishops*, they should think themselves happy; but since this cannot be, they hope God will mercifully excuse this *Defect*, and, notwithstanding, bless their *Labours* till they can find a *Remedy*. But what you do, is from *Choice* and not *Necessity*, and therefore can find no *Excuse*. Pray consider what I have said impartially, and I pray God to conduct your *Meditations*.

Philot. I promise to do the best I can, and I will be farther advised. But now we are entered so far into the *Cause*: I have heard some Men charge the *Dissenters* with *Schism*, which if I could be convinced of, I would quickly *renounce* Communion with them; for as much as I am persuaded that *Schism* is a great Sin. Pray give me your *Thoughts* calmly about it.

Phila. I will: And because you shall not except justly against what I say, I will speak nothing but from the *Authorities* of your own Men. Mr. *Calvin Instit.* l. 4. p. 349. says, that where ever the Word of God is duly preached,

and the true Use of the Sacraments kept up, there is the plain Appearance of a true Church, whose Authority no Man may safely despise, much less separate from it, and violate its Unity; for, as much as our Lord hath so great a Regard to the Communion of his Church, that he accounts him an Apostate from his Religion, who obstinately separates from any Christian Society, which keeps up the true Ministry of the Word and Sacraments; tho' otherwise many Blemishes are crept in.

The other is taken out of a Book, Intituled, a *Vindication of the Presbyterian Government*. pag. 130. wherein it is said, *There is a Negative, and a Positive Schism. Negative, when Men do peaceably and quietly withdraw from Communion with a Church, not making a head against that Church from which they are departed. Positive, when Persons so with-drawing, do consociate into a different and opposite Body, setting up a Church against a Church; this is Schism by way of Eminency. And they farther tell us, There are Four Causes that make a Separation from a Church lawful. 1. When they that separate are intolerably persecuted. 2. When the Church, they separate from, is Heretical. 3. When it is Idolatrous. 4. When it is the Seat of Antechrist. And where none of these Four are found, there the Separation is a Schism. Now we are fully assured, that none of these Causes can be justly thrown upon our Congregations, there-*

therefore you must not be displeased with us, but with your selves, if we blame you as guilty of *Positive Schism*.

Now from these Notions that your own *Divines* have of *Schism*, I leave you or any *Rational Man* to judge, whether this be not as *fair* a Determination of the Case as if they had been calculated, and particularly designed against the *Doctrine* and *Practice* of the *Modern Dissenters* from our *Church*: And whether the *Novel* Notion of *Occasional Communion* will serve to defend the *Obstinate* Separation. It concerns you highly to look to it, especially if the Words of that good Man *St. Cyprian* will avail any thing with you, *Ep. ad Antonian. de Unitate Eccles. p. 181. 184. That a Person going from the Church to Schismatics, tho' he should deliver up himself to the Flames, yet this would not be the Crown of his Faith, but the Punishment of his Falsehood; not the glorious Exit of a Religious Courage, but the issue of Despair: Such a one may be killed, but he cannot be crowned, for he rents the Unity of the Church, destroys the Faith, disturbs the Peace, dissolves the Charity, and profanes the Holy Sacrament.*

Now, Sr, you see, that I have, for some Hours, interrupted the Course of my other Studies, purely out of Compassion to your *mis-guided Zeal*, and I will do much more for you in this kind, provided, *Mr. Philotimus*,
that

that you desire any thing out of a love of Truth.

III.

Phila. I Have lately seen, Mr. *Philotimus*, a Paper of yours, which you call an *Answer to a Dialogue sent you*; and indeed, when I saw the Arguments, I fancied you had been just come from reading the *Family of Error in Spencer's Fairy-Queen*, the Daughters of which agreed in nothing, but that they were all *Ill-shaped*, and therefore 'tis natural not to admire such Creatures.

Philot. Why? Have not I given you a full Answer to that Paper?

Phila. No, by no means; for you should have gone on with every Argument there mentioned, but perhaps, as the *odd Animal*, who had a great Conceit of his Teeth, left off the File after long mumbling, so you might be discouraged by Disappointment.

Philot. I think I have answer'd what was most *Popular*, and of most dangerous Consequence to our *Societies*, and that may suffice.

Phila. As to the *Dialogue*, you have made a Reflection on a Passage about *Foreign Ordination* among the *Reformed*, by *Presbyters only*.

The

The Passage is this: *The Pastors of the Reformed in France were compelled by dire Necessity to do what they did, the Popish Bishops refusing to Ordain any that were for Reformation: And this you call a manifest Untruth, and cry out, what no true Ministry in Holland? No true Ministry in France? no true Ministry in Geneva? What? Unchurch all Dissenters? And so call your People to the Breach to make it good with bravery, or all is gone.*

Philos. Why do not you say so?

Philos. I do say so, and say it (for my Dialogue consists only of a Collection of Authors, and there needs no more to answer what you have to produce) after a very learned Man, Dr. Comber, Dean of Durham; who in his Preface to the *Offices of Ordination*, p. 53. saith thus: *But some object, This will deprive divers Foreign Churches (where they have no Bishops) of a lawful Ministry, because their Ministers have no Ordination but by Presbyters. To which I shall only say, that the first Presbyter who presumed to Ordain, had no such Power given him, and so could not rightly convey that which he never received. There is no Precedent in Scripture of meer Presbyters Ordaining alone, and such Ordinations would have been declared Null in the Primitive Ages; yea, for 1500 Years together no such were allowed. But the fairest Plea is, That some of these Churches were forced*
by

by Dire Necessity to this Irregularity, by the obstinate Refusal of the Popish Bishops to Ordain, that were for Reformation; so that either they must have such a Clergy as they could have, or have none to Officiate in the Protestant way. Now, Sir, this Doctor might have been answered, if your Pens were able, long ago, but undoubtedly he was not guilty of a manifest Untruth; and for your Rudeness, I shall only return, that there are as many Letters in a Tea, as there are in a Nay; and therefore my Assertion is as sound as your Sir Positive, and Magisterial Negation.

Philot. But does not Mornaus, Du Plessis, and Danaus say, That they refused to be Ordained by English Bishops?

Phila. Yes, they do, and the more culpable was their Obstinacy: For, if this Foundation be true, that for 1500 Years no Ordination by Presbyters was allowed, it matters not much who set up their Novel Notions to justifie Tenents so liable to dispute against that unquestionable Oracle: Faith comes by hearing, and hearing by the word of God: And how shall they hear without a Preacher? and how shall they preach unless they are sent?

I do insist upon it: He that sends, must be a Bishop, and it concerns you to look to it, how you will answer at the great Account, for misguiding so many, who may have fair and honest

honest Apprehensions, of what you press them to believe with flame. For 'tis time to live like *Christians* now, more than *Politicians*.

And this is a *short* answer to so many empty Questions, *viz.* *What necessity lay on them? What Bar could the Magistrates be to them? Could not they send their Ministers to be Ordain'd in England? &c.* For the Question is not what was done? but what should be done? And if for 1500 Years the Church was in the *Right* in this matter, for the next 200 they must be in the wrong, who have changed from the *Universal Rule*, and can plead nothing to excuse themselves but *Necessity* from the Corruption of the Ages, who would not bear *sound Doctrine*.

Philot. But do you think that the *present Establishment* in *Scotland* would run directly counter to it at this time, if they thought *Ordination* by *Presbyters only* was not *valid*?

Phila. This is a *leading* Question, and in Law not fair; for 'tis adapted to draw *popular Envy* and *Clamour* on the Answer: But however, I will reply in the Language of that *Philosopher*, who said, he had a friendly deference and regard for *Plato*, &c. but much more for *Truth*.

Truth is my *Mistress*, which I am bound to buy and not to sell; and therefore I must adhere to her, even tho' a *powerful Faction* shall

shall vote against her. It is *natural* for all men to stick close to their Interest; as it was to the *Roman Senate* to burn the Book of *Numa's true Original Rites of Religion*, when other *spurious* ones had taken a firm Settlement in the *Common-wealth*. But however I will communicate something to you, which perhaps may be a Secret at present.

Philot. I shall take any thing material as a Friendship, and therefore beg your Freedom with me.

Phila. A very learned Prelate of our Church, when he was Professor of Theology at Glasgow, in his four Conferences, pag. 229. lays open his Heart in this manner.

I must tell you freely, that after I have, with all Application of Mind, considered what could engage so many in this Island into so much Zeal and Rage against the Order of Episcopacy, I am not able to satisfy my self about it. That Venerable Order having such a Native Tendency for advancing of true Religion, Peace, Order, and every thing that is excellent, that the Aversion and Prejudices so many have drunk in against it, seems as Unjust as Unconquerable, and look like a part of God's Controversie with us. And in page 307. The Bishop was chiefly entrusted with the cure of Souls, the Presbyters were subject to him, and particularly were to be Ordained by him; nor could any Ordination be without the Bishop.

This,

This, he saith, he found to be the very Truth, after all *Application of Mind*, and all *Freedom of Thoughts imaginable*. And doubtless, he is no Stranger to his *Native Country*; and notwithstanding the *present Biass* of the *Faction*, that great Writer hath Integrity and Honesty equal to his Knowledge, and is as ready as able to justify now he is *Bishop*, what he wrote with so much Application when he was a *Professor* and *Presbyter*, if you think fit to call upon him. But I must advise you to use more Caution, and to secure the *Snail within the Shell*; or, if you please, to follow a more Divine Maxim, which you will find in *Prov. 20, 3*. And so at present I rest

Tours,

Philaethes.

FINIS.

ADVERTISEMENT.

There will be shortly Publish'd another Answer to Mr. J. E's Letter, with a Reply to the First Part of the Preface Written in Vindication of it.

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